



40 HADITH ON DUA (SUPPLICATION) WITH ARABIC, ENGLISH AND EXPLANATION

أَعُوذُ بِرَبِّ الْعَوْنَانِ فِي اللَّهِ عَمَّا يُعَذِّبُ

COMPILED BY
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AL HIDAYAH CENTRE
EASTERN CAPE

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Introduction

Life is full of challenges at every turn. One of the most effective tools for overcoming these is to turn frequently to Allah Ta’ala in Dua and asking from Him.

This book is a selection of 40 Hadith on the topic of Dua. These Hadith cover the status of Dua, etiquettes, whose Duas are accepted, and times when Dua is more readily accepted.

The Arabic of the Hadith text without the chain of narrators has been added for blessings, together with the narrator and source reference. A short explanation has been added to each narration to enhance the understanding.

This work is intended to gain the blessings of the narrations which outline great rewards for preserving and passing on 40 Hadith of the Noble Prophet sallallahu alaihi wa sallam. The subject matter on this topic is vast and it is an unenviable task of selecting only 40 Hadith.

Note: The word Dua translates as supplication or asking and has been largely used in its original Arabic form in this book with the understanding that the reader will acquaint himself with the meaning.

This book is dedicated to my wife and children who are inspirations along the road of life, my parents who planted the seeds of the love for Islam in me, my teachers who provided me with the tools for understanding and practicing on Islam, and all those who have helped in innumerable ways in making a publication like this come to fruition.

Muhammad Badsha
Imam | Masjid Mansoor, Port Elizabeth, South Africa

Foreword

Dua (supplication to Allah Ta'ala) is the most potent weapon of the believer. It is the essence of our worship. Dua should be the first and last line of our activism and actions. With Dua, there can be no failure and without it there can be no success. Dua is a conversation with our Creator and the main gate to His proximity and recognition. Dua is the supreme form of submission and devotion to Allah Ta'ala, as through it we relate our feelings and needs, acknowledge our insignificance and realise our dependence. The power and efficacy of Dua is often overlooked and misunderstood, leading it to be relegated to a sometimes mindless and occasional practice when no other option remains.

This beautiful book, '40 Hadith on Dua' compiled and authored by my respected friend and honourable colleague, Moulana Muhammad Badsha, presents a simple yet comprehensive resource on the subject of Dua. This treatise serves to enhance our understanding of Dua and its power and purpose in the life of a Muslim.

May Allah Ta'ala crown this work with acceptance and make it a means of perpetual reward for the author and all those instrumental in its publication, and may it be most beneficial for the Ummah until Qiyamah.

Aameen.

Muhammad Ameer (Moulana)
Durban - South Africa
3 July 2024 - 26 Zul Hijjah 1445

1. Dua is Noble

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Nothing is more noble in the sight of Allah than Dua.”
(Tirmidhi 3370)

Explanation: Dua is worship which has great virtue. One of its virtues is mentioned in this Hadith which means that no act of worship is more honourable in the sight of Allah Ta’ala than Dua. This is because making Dua shows our total helplessness to, and utter dependence on Allah Ta’ala for everything. It acknowledges that we are beggars in the Court of Allah Ta’ala, admitting His absolute power.

Allah Ta’ala honours His servant with the acceptance of what he asks for in his Dua. This means that the servant should have a great desire to engage in an act of worship which holds such tremendous reward and status.

2. Dua is Worship

الدُّعَاءُ هُوَ الْعِبَادَةُ

Hazrat Nu'maan ibn Basheer radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Dua is worship.”
(*Abu Dawood 1479*)

Explanation: Dua is an act of worship which has been encouraged in Islam. It is a time when the servant is close to Allah Ta’ala. When making Dua, a person is begging for his needs from Allah Ta’ala through His Names, focusing his heart on Him. A person acknowledges the supreme power of Allah Ta’ala through Dua, asking only from Him and no one else.

3. Dua is Profitable

إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا
صِفْرًا حَابِيَتِينَ

Hazrat Salmaan radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Allah is extremely Shy and Generous. If His servant raises his hands to Him (in Dua) He becomes shy to return them empty and disappointed.”
(Tirmidhi 3556)

Explanation: The meaning of ‘Allah Ta’ala being shy’ is that Allah Ta’ala does in this instance as a shy person would do. (Fayd al Qadir, Hadith 1729)

This Hadith is proof for the permissibility of raising hands during the Dua. Raising hands is a means of acceptance of a Dua because it is a form of showing one's need, weakness, and humility before Allah, the Generous. It also symbolises optimism that the servant will receive what he asked Allah Ta’ala for in his extended hands.

Persist in asking from Allah Ta’ala, for whoever keeps on knocking on the door, it will eventually open for him.

4. Dua is Submission

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Whoever does not ask from Allah, Allah gets angry with him.”
(Tirmidhi 3373)

Explanation: Dua is the essence of worship, through which a person displays his humility and submission to Allah Ta’ala. By making Dua he admits that Allah Ta’ala has the absolute power to grant his wishes.

Allah Ta’ala loves that His servant asks his needs from Him. On the other hand, the anger of Allah Ta’ala comes upon the one who turns away from asking him due to pride. A sign of pride is that a person does not make Dua to Allah Ta’ala.

Dua displays a person’s total dependence on Allah Ta’ala and his status as a beggar in front of Him. If a person turns away from Dua, it is as though he has turned away from worshipping Allah Ta’ala.

5. Dua is the Soul of Worship

الدُّعَاءُ مُحْكَمُ الْعِبَادَةِ

Hazrat Anas ibn Malik radhiyallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Dua is the essence of worship.”
(Tirmidhi 3371)

Explanation: Dua is the core, foundation and most important component of worship. It is the heart of worship because when a person makes Dua to Allah Ta’ala, he shows that his only hope is in Allah Ta’ala alone. That is the reality of belief in One God.

The Arabic word translated as essence here refers to the marrow in the bone. Ibn al Arabi rahimahullah states, “Marrow is the source of strength for the limbs. In a like manner, Dua is the core of worship, giving strength to the acts of worship. It is the soul of worship.”

This Hadith is corroborated by Hadith No. 2 narrated previously.

6. Comprehensive Dua

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ

Hazrat Aisha radhiallahu anha reported that,

“The Prophet sallallahu alaihi wa sallam liked comprehensive Duas and discarded others.”

(Abu Dawood 1482)

Explanation: Whenever the Prophet sallallahu alaihi wa sallam made Dua, he would choose the most comprehensive ones. He would use words that had general meanings and chose Duas that had few, yet meaningful words. They would cover the best of this world and the next.

A person who asks from Allah Ta’ala for goodness in general opts for the choice of Allah Ta’ala for him and that is the most beneficial and best of choices for all eventualities. A person might make a certain choice while being unaware of the true consequences of what he chose.

Submitting to the choice of Allah Ta’ala brings relief from overthinking and allows life to pass in serenity. A person will see benefits he would not have thought about if he chose for himself.

This, however, did not apply in all situations. as there are Duas reported that are lengthy and detailed. Both types are permissible.

7. Be Ambitious in Dua

إِذَا سَأَلَ أَحَدُكُمْ فَلْيُكْثِرْ فَإِنَّهُ يَسْأَلُ رَبَّهُ عَزَّ وَجَلَّ

Hazrat Aisha radhiallahu anha reported that the Prophet sallallahu alaihi wa sallam said,

“When anyone of you asks (from his Lord), let him ask for plentiful, as he is asking from his Lord the Majestic, the Almighty.”

(*Ibn Hibbaan* 889)

Explanation: We are taught the etiquettes of Dua. Among these is that nothing can make Allah Ta’ala powerless and stop Him from answering our Dua. Therefore, we should be ambitious in asking, we should be ever hopeful of being answered, and we should never lose hope in the Mercy of Allah Ta’ala.

We should ask for abundance and for the best because Allah Ta’ala is the Supreme King whose treasures are never exhausted. This is truly acknowledging the status of Allah Ta’ala.

8. Be Focused in Dua

أُدْعُوا اللَّهُ وَأَنْتُمْ مُؤْقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ
دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَهُ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet
sallallahu alaihi wa sallam said,

“Make Dua to Allah with certainty that He will answer you. Know that
Allah will not answer the Dua of a heart that is unmindful and
distracted.”

(Tirmidhi 3479)

Explanation: The state of heart and mind has an effect on our Dua being accepted. Having conviction in the heart that the Dua will be accepted is one of the most important causes for its acceptance. Being distracted and unmindful while making Dua is one of the reasons why a Dua might not be accepted.

One should make Dua with the conviction that Allah Ta’ala has complete power to fulfill your Dua, and with the hope that He will answer you.

This Hadith encourages every Muslim to have a personal connection with Allah Ta’ala in words and deeds. The Dua that comes out of a sincere heart that is filled with love for Allah Ta’ala will find the gates of Heaven open for it. It will be answered by Allah Ta’ala who answers the one in distress when he calls upon Him and removes hardship.

9. Be Determined in Dua

إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ الْمَسْأَلَةَ وَلَا يَقُولَنَّ اللَّهُمَّ إِنْ شِئْتَ
فَأَعْطِنِي فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ

Hazrat Anas radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“When anyone of you makes Dua, he should ask with determination and should not say, “O Allah, if You wish, give me,” for nobody can force Him to do something against His Will.”

(Bukhari 6338)

Explanation: We are encouraged to make Dua with conviction. Adding the words ‘if You wish’ may imply our lack of enthusiasm and passion for our needs, and that we are not in urgent need of our Lord. This contradicts our need for the help of Allah Ta’ala at all times which is the essence of Dua. In actual fact, we cannot do without Allah Ta’ala for even the blink of an eye.

We are told to ask from Allah Ta’ala without adding ‘if You wish,’ because this indicates that fulfilling the wishes of the creation might be a burden on Him. This is the total opposite of the reality which is that no one and nothing can force Allah Ta’ala. We are advised to ask with firmness.

10. Nothing is too Great to ask for

إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلَكِنْ لِيَعْزِيزْ
الْمَسْأَلَةَ وَلِيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاظِمُ شَيْءٌ أَعْطَاهُ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet
sallallahu alaihi wa sallam said,

“When anyone of you makes Dua, he should not say, “Oh Allah, forgive
me if You wish.” He should ask for whatever he wishes with
determination and high hope for nothing is too great for Allah to
give.”

(Muslim 2679)

Explanation: We are told to ask from Allah Ta’ala without adding ‘if
You wish,’ because it is not befitting of His Greatness since no one can
compel Him to do anything.

We should be persistent in asking from Allah Ta’ala and to ask of Him
whatever we want of goodness whether it is small or big, for nothing is
too difficult, nor too small, nor too big for Him to give.

11. Watch your Words

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُوافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءً فَيَسْتَجِيبَ لَكُمْ

Hazrat Jaabir ibn Abdullah radhiallahu anhuma reported that the Prophet sallallahu alaihi wa sallam said,

“Do not make Dua against yourselves, do not make Dua against your children, and do not make Dua against your property, to avoid it coinciding with a moment in which Allah is asked for something and He answers you.”

(Muslim 3009)

Explanation: This Hadith warns of making Dua against one’s children and property, because Dua is a serious matter. Allah Ta’ala may answer it if it is made in a moment when Duas are answered, and it would harm the person who made the Dua, his children or his property.

Parents might make a mistake in praying against their children if they do something that makes them angry. What they should do is pray for their guidance and goodness. Cursing your own children is one of the worst things you could do to them.

A Hadith warns us, “Do not pray for anything but good for yourselves, for the angels say Aameen to whatever you ask.” (Muslim 2732)

12. Dua is Definitely Answered

مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَّيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَّحْمٌ إِلَّا
 أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ
 يَدْعُرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا
 نُكْثِرُ قَالَ اللَّهُ أَكْثَرُ

Hazrat Abu Saeed al Khudri radhiallahu anhu reported that the Prophet
 sallallahu alaihi wa sallam said,

“There is no Muslim who makes Dua which is free from anything wrong or asking for cutting of family ties, without Allah granting him one of three things: He readily grants him what he is asking for, or the like of it is stored for him as a reward in the Hereafter, or He will turn away an evil from him similar to it.” A man said, “In that case we will ask for more.” He replied, “Allah has more (than you could ever ask for).”

(Musnad Ahmed 11133)

Explanation: A Dua being accepted does not refer to you always being granted what you asked for. The scope of an accepted Dua is broader than that.

At times what we ask for may not be beneficial for us. We are not aware of the consequences of our choices. Some decisions we make can have an adverse effect on our lives. Allah Ta’ala knows the favourable and unfavourable. It is His sheer Mercy that He does not give us what we are asking for. At times an impending calamity is about to befall us which could cripple us. In those cases, it is from the vast mercy of Allah Ta’ala

that He does not give us what we are asking for but instead He turns away the affliction which is on the verge of overtaking us.

Dua is never wasted; it will either be answered, or Allah Ta'ala will prevent harm from coming to the person in proportion to the Dua, or He will save the reward for him in the Hereafter equivalent to the Dua. What Allah Ta'ala has of goodness is way more than what people could ever ask for.

13. Do not be Impatient in Dua

لَا يَرَأْلُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيْعَةٍ رَحِيمٌ مَا لَمْ يَسْتَعْجِلْ قِيْلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتَعْجَالُ قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ يُسْتَجِبْ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“The Dua of a servant will continue to be answered, as long as he does not ask for a sin or breaking family ties, and is not hasty or impatient.” It was asked, “O Prophet of Allah what is haste?” He replied, “It is to say, I have made Dua and made Dua, but I have not been answered. He then becomes discouraged and stops making Dua.”

(Muslim 2735)

Explanation: A Hadith tells us that having composure and being unhurried is from Allah Ta’ala and haste is from the devil. (Musnad Abu Ya’la 4256)

We are taught not to become impatient in asking from Allah Ta’ala. Ibn al Jawzi rahimahullah writes that when a Muslim suffers some hardship and starts making fervent Dua, yet it seems like he is not being answered and he reaches a point where he is about to fall into despair, it is at that time that Allah Ta’ala looks into his heart. If Allah Ta’ala sees that he is content with His decision, and is still hoping to receive His favours, He often at that point hastens the answer to his Dua because the person’s faith is strong, and the devil’s whispers have been defeated.

Allah Ta’ala at times tests us with delaying the answers of our Duas to see how we cope with the mind tricks of the devil. These delays become

a reason to increase the level of our hope in Allah Ta’ala’s Mercy. They allow us to show gratitude that Allah Ta’ala gave us these tests to allow us to turn to Him in earnestness.

The Prophet sallallahu wa sallam was asked about the nature of haste that prevents the fulfillment of a Dua. He explained that one complains that he makes Dua repeatedly but gets no answer. Upon that, he thinks that his Dua is not going to be answered, so he stops asking Allah Ta’ala.

14. Dua in Good Times

مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَادِ وَالْكَرْبِ فَلْيُكْثِرْ

الدُّعَاءَ فِي الرَّحَاءِ

Hazrat Abu Hurairah radhiallahu anhu reported that the Prophet sallallahu alaihi wa sallam said,

“Whoever it pleases that his Dua is answered by Allah in times of difficulties and anxiety, he should make more Dua when times are easy.”

(Tirmidhi 3382)

Explanation: We are told to remember Allah Ta’ala excessively in times of comfort, good health and ease so that we can get our Duas answered in times of difficulties. It is a quality of a Muslim that he prepares the arrow before shooting, meaning that he turns to Allah Ta’ala before difficulties arise.

Making Dua in good times will show our eternal and continuous gratitude to Allah Ta’ala. The Prophet sallallahu alaihi wa sallam would read Salaah until his feet became swollen. He was asked why he did this when he had no sins. He replied, “Shall I not be a grateful servant?”

15. Durood/Salawaat in Dua

عَنْ أَبِي بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَكْثُرُ
الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قُلْتُ
الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالنِّصْفَ قَالَ مَا
شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ
زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذَا تُكْفِيَ
هَمَّا وَيُغْفَرَ لَكَ ذَنْبُكَ

Hazrat Ubayy ibn Ka'b radhiallahu anhu reports,

"I said, O Prophet of Allah, I frequently send Durood/Salawaat (peace and blessings) upon you. How much of my Dua should I devote to you?" He said, "As much as you wish." I said, "A quarter?" He said, "As much as you wish, and if it is more, then it will be better for you." I said, "Then half?" He said, "As much as you wish, and if it is more, then it will be better for you." I said, "Then two thirds?" He said, "As much as you wish, and if it is more, then it will be better for you." I said, "I shall devote my entire Dua to sending peace and blessings upon you." He said, "In that case you will be relieved of your worries and your sins will be forgiven."

(Tirmidhi 2457)

Explanation: Reciting Durood/Salawaat (sending peace and blessings upon the Prophet sallallahu alaihi wa sallam) is an act of great merit and reward, whether it be in the beginning, ending or middle of one's Dua.

Sending Durood/Salawaat upon the Prophet sallallahu alaihi wa sallam ensures that a person's Dua is more readily accepted. In fact, if a person's Dua comprises of only Durood/Salawaat from the beginning to the end, it will earn him great rewards and forgiveness.

This Hadith shows the importance and benefits of send Durood/Salawaat upon the Prophet sallallahu alaihi wa sallam. It is better though if a person, together with sending abundance of Durood/Salawaat upon the Prophet sallallahu alaihi wa sallam, makes Dua to Allah Ta'ala for the fulfilment of his needs and concerns for the world as well as for the Hereafter.

16. Durood/Salawaat for Acceptance of Dua

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ لَا يَصْعُدُ مِنْهُ شَيْءٌ حَتَّىٰ
تُصَلَّى عَلَى نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Umar ibn al Khattab radhiallahu anhu said,

“Dua is suspended between the heavens and the earth. Nothing goes up from it until you send blessings upon your Prophet sallallahu alaihi wa sallam.”

(Tirmidhi 486)

Explanation: Hafiz al Iraqi rahimahullah said, “Although this narration is from Hazrat Umar radhiallahu anhu, Sahaba radhiallahu anhum did not speak on the basis of personal opinion on matters of worship. Thus, it is regarded as as attributable to the Prophet sallallahu alaihi wa sallam.”

Qadhi Abu Bakr ibn al Arabi rahimahullah commented, “Umar radhiallahu anhu would not have said such a thing unless he had heard it from the Prophet sallallahu alaihi wa sallam, because this is not a matter that can be worked out by means of human reasoning.”

It is recommended and encouraged to send Durood/Salawaat upon the Prophet sallallahu alaihi wa sallam at the beginning and ending of one’s Dua as practiced by our learned scholars.

The Prophet sallallahu alaihi wa sallam remarked, “Dua is suspended between the sky and the earth. It does not go up until Durood/Salawaat is sent on me. Do not regard me like the water vessel of a rider. Remember me with Durood/Salawaat in the beginning of your Dua, the middle of it and the end of it.” (Musnad al Farooq 105, Jaami al Usool 2121)

Ibn Atheer rahimahullah explains the meaning of this Hadith: a rider puts his belongings on his conveyance and hangs his water vessel at the extreme end due to its insignificance. The Prophet sallallahu alaihi wa sallam prohibits his followers from sending Durood/Salawaat upon him in a manner a rider does with his water vessel i.e. do not regard the Durood/Salawaat of the Prophet sallallahu alaihi wa sallam as insignificant or less important.

Ibn Atheer rahimahullah then states that what is meant is encouragement, not only to send Durood/Salawaat at the end of one's Dua, but at the beginning and middle also.

Shaikh Bakr Abu Zayd said in his book *Tas-heeh al Dua*:

1. The best category of sending blessings upon the Noble Prophet sallallahu alaihi wa sallam is at the beginning of the Dua, in the middle and at the end. It is like wings for the Dua with which it soars up to the clouds of the sky.
2. The second category is sending blessings upon him at the beginning and end of the Dua.
3. The third category is sending blessings upon him at the beginning.

These categories were also mentioned by Ibn al Qayyim rahimahullah in his book *Jala al Afhaam*.

Abu Sulaiman al Daraani rahimahullah said, “Whoever wants to ask Allah Ta’ala for what he needs, let him start by sending blessings upon the Prophet sallallahu alaihi wa sallam then ask for what he needs. He should then end his Dua with blessings upon the Prophet sallallahu alaihi wa sallam, for his sending blessings will be accepted, and Allah Ta’ala is too generous to refuse to accept what comes in between that.”

17. Dua Exclusively to Allah Ta'ala

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامٌ إِنِّي أَعْلَمُكَ كَلِمَاتٍ إِحْفَظِ اللَّهَ يَحْفَظُكَ إِحْفَظِ اللَّهَ تَحْذِهُ تُجَاهِهِ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّ الصُّحْفُ

Hazrat Ibn Abbas radhiallahu anhuma reports,

"I was behind the Prophet sallallahu alaihi wa sallam one day when he said, "O young man, I shall teach you some words (of advice): Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah alone; and if you seek help, then seek help from Allah alone. Know that if the entire creation was to gather to benefit you with anything, they would not be able to benefit you except with that which Allah has already decided for you. And if they were to gather to harm you with anything, they would not harm you except with that which Allah had already decided against you. The pens have been lifted and the pages have dried."

(Tirmidhi 2516)

Explanation: When we need to ask for anything, then ask from Allah Ta'ala alone for He is the only one who can truly give us. He has true ownership of everything, thus only He can really gift things to someone else, and He is not in need of any recompense or reward for His gifts.

18. Dua for Paradise

مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ
وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ

النَّارِ

Hazrat Anas ibn Malik radhiyallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“Whoever asks Allah for Paradise three times, Paradise says, “O Allah,
enter him into Paradise!” Whoever seeks protection from Hell three
times, Hell says, “O Allah, save him from Hell!”

(Tirmidhi 2572)

Explanation: One of the best means of attaining what you want and
being saved from what you fear is Dua, for it is worship. As it is an act
of worship that is beloved to Allah Ta’ala, it is a means of attaining one’s
goal.

When Allah Ta’ala wills good for a person, He causes him to take the
measures that lead to it, and He makes it easy for him to do the deeds that
will qualify him to attain that. By asking for Paradise, we are being given
the ability to attain what is going to come to us i.e. Paradise.

19. Dua for the Best

الْجَنَّةُ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِنْهُمَا كَمَا بَيْنَ السَّمَاءِ
وَالْأَرْضِ الْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ مِنْهَا تُفْجِرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ
وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ وَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ

Hazrat Ubadah ibn Saamit radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“Paradise has one hundred levels, and between every two levels is a
distance like that between the heavens and earth. Firdous is its
highest level, from which four rivers of Paradise flow, and above it is
the Throne. When you ask from Allah, ask for Firdous.”

(Tirmidhi 2531)

Explanation: Paradise is expensive merchandise, and Firdous is the
highest, the centre and the best part of Paradise because it is close to the
Throne of Allah Ta’ala, which is its roof. No one reaches it except those
whom Allah Ta’ala has singled out for His special Grace.

When asking from Allah Ta’ala, ask for the best for His treasures are
unlimited.

20. Dua for Forgiveness

مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً

Hazrat Abu Bakr radhiyallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“One is not a constant and habitual sinner if he sincerely seeks forgiveness (from Allah Ta’ala), even if he were to do it seventy times in a day.”

(Tirmidhi 3559)

Explanation: He is indeed a fortunate person who finds his book of deeds filled with much Istighfaar (Dua seeking forgiveness for sins).

Imam Nawawi rahimahullah writes in his voluminous book on Zikr and Dua, *Kitab al Adhkar*, that Istighfaar is the most important component of Dua to know, and the most vital to apply in our lives.

Hakeem Akhtar rahimahullah said, “Allah Ta’ala has given His sinful servants a great gift and wonderful solution. If you commit sins, and even if you sin excessively, the solution is excessive repentance.”

Istighfaar is a virtue beloved to Allah Ta’ala. It is to return to Allah Ta’ala in a beautiful and humble manner.

It can be challenging to leave our bad habits, especially when we may have been committing them for quite some time. However, it is not impossible. Do not lose hope; Allah Ta’ala grants us another day and a remorseful heart to change for the better.

21. Dua and Repentance

اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدٍ مِّنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَصَلَهُ فِي
أَرْضِ فَلَأَةٍ

Hazrat Anas ibn Malik radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“Allah is happier with the repentance of His servant than one of you is
with finding his camel after having lost it in a desert.”
(Bukhari 6309)

Explanation: Allah Ta’ala is extremely pleased with His slave's return to Him by repenting for his sins, obeying Him and fulfilling His commands.

His Pleasure is more than the pleasure of a person who was in a desert with no one around him, no water, no food, and he lost his camel. He looked for it but failed to find it. He went to lie under a tree awaiting death. He lost hope in finding his camel and lost hope in life, for his food and drink were on the back of his lost camel. Then suddenly, in this state of hopelessness, he finds his camel right in front of him, its reins attached to the same tree he slept beneath. What is comparable to such happiness? No one can truly relate to such joy except one who was in the same situation.

A person should never hesitate in turning in Dua and repentance to Allah Ta’ala as soon as he slips and commits a sin. He should express remorse and regret at his mistake and plead with Allah Ta’ala for forgiveness.

22. Make Dua for others

دَعْوَةُ الْمُسْلِمِ لِأَخِيهِ بِظَاهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكُ مُوَكِّلٌ
كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكِّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ

Hazrat Umm al Darda radhiallahu anha reports that the Prophet
sallallahu alaihi wa sallam said,

“The Dua of a Muslim for a fellow Muslim in his absence is answered. There is an angel appointed at his head. Whenever he makes Dua for goodness for his brother, the appointed angel says, “Aameen, and may the same be for you.”

(Muslim 3559)

Explanation: Allah Ta’ala accepts the Dua that a Muslim makes for his brother who is absent and does not know about it. Many a time we experience goodness in life, and it could be due to the Duas others are making for us without us even knowing!

Ibn al Qayyim rahimahullah says, “Perhaps you might be asleep while the doors of Heaven are knocking with Duas made for you by a poor person you helped, or a sad person you made happy, or a distressed person you brought relief to. Never underestimate the value of any good act.”

23. Parents' Dua for their Children

ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ
الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ

Hazrat Abu Hurairah radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“There are three Duas that will undoubtedly be answered: the Dua of
the oppressed, the Dua of the traveler, and the Dua of a parent for his
child.”

(Ibn Majah 3862)

Explanation: There are three types of Duas that Allah Ta’ala will answer
without a doubt. They are the Duas of one who has been wronged, even
if the person who has been wronged is a disbeliever. If he supplicates to
Allah Ta’ala, He will answer his supplication. The second is the Dua of
a traveler if he makes Dua during his journey.

The third is the Dua of a father or mother for their child. Parents need to
make constant Dua for their children even in anger. An inferiority
complex should not be created within the child by saying words like,
“You are useless! You are good for nothing!” Even when disciplining the
child make Duas like, “May Allah Ta’ala guide you,” “May Allah Ta’ala
make you pious,” instead of negative anger and spur of the moment heart
breaking words.

24. Children's Dua for Parents

إِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ أَنِّي هَذَا فَيُقَالُ بِاسْتِغْفَارٍ
وَلَدِكَ لَكَ

Hazrat Abu Hurairah radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“A man will be raised in status in Paradise and will ask, “Where did this come from?” It will be said in reply, “Due to your son's praying for forgiveness for you.”

(*Ibn Majah* 3660)

Explanation: One of the most important things that the living can do for the dead is to make Dua for them. Ask for forgiveness and mercy for them, and for Paradise and salvation from Hell. Duas for forgiveness especially offered by sons and daughters for their deceased parents bring great benefits.

Abu Usayd radhiallahu anhu said, “We were with the Prophet sallallahu alaihi wa sallam when a man asked, “Oh Prophet of Allah (sallallahu alaihi wa sallam), is there any act of dutifulness which I can do for my parents after their death?” He replied, “Yes. There are four things: Dua for them, asking forgiveness for them, fulfilling their pledges, and being generous to their friends. You only have ties of family through your parents.” (*Al Adab al Mufrad* 35)

Children should be making Dua for their parents while they are alive as well. The Noble Quran teaches us a Dua to make for them, “My Lord, have mercy upon them as they brought me up when I was small.” (*Noble Quran* 17:24) This is part of honouring them which is an obligation.

25. Dua of the Oppressed

إِتَّقُوا دَعَوَاتِ الْمَظْلُومِ فَإِنَّهَا تَصْعُدُ إِلَى السَّمَاءِ كَأَنَّهَا شَرَارٌ

Hazrat Ibn Umar radhiyallahu anhuma reports that the Prophet sallallahu alaihi wa sallam said,

“Beware of the Duas of the oppressed person, for they rise to Heaven as if they are sparks of fire.”

(Mustadrak Haakim 79)

Explanation: The supplication of one who has been wronged, even if the person who has been wronged is a disbeliever and was oppressed, is answered by Allah Ta’ala.

Avoid oppression, and fear the Dua of the oppressed one, for it ascends to Allah Ta’ala as if it is a spark of fire. It was compared to a spark in the swiftness of its rise in the sky, or because it comes out of a heart that is burning with the fire of injustice and suffering, and it is like the spark in the way it penetrates the heavenly barriers.

At times we could be incurring Duas made against us by people we have wronged. We might not realise the effect of this, and it could be bringing misfortune into our lives.

26. Dua of the Sick

إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرِّضْ أَنْ يَدْعُوكَ فَإِنَّ دُعَاءَهُ كَدُعَاءِ

الْمَلَائِكَةِ

Hazrat Umar radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“When you visit a sick person, tell him to make Dua for you, for his Dua is like the Dua of the angels.”

(*Ibn Majah 1441*)

Explanation: The chain of transmission for this narration is weak but it should be noted that the Dua of the sick being more readily accepted by Allah Ta’ala has other broader supports too.

A narration tells us that among the five Duas that are readily answered is that of a sick person till he recovers. (*Shuab al Imaan 112*)

“Visit the sick and instruct them to pray for you. For the Dua of the sick is answered and their sins are forgiven.” (*al Mujam al Awsat, Shuab al Imaan*) The narration of Ibn Abi Dunya tells us that, “The Dua of the ill person is not rejected, until he recovers.”

We are encouraged to visit the sick, make Dua for them, keep their spirits up and ask them for Dua. Visiting the sick earns us the Duas of the angels as well: “When a Muslim visits a sick Muslim at dawn, seventy thousand angels make Dua of forgiveness for him till dusk. If he visits him in the evening, seventy thousand Angels make Dua of forgiveness for him till the morning, and he will be granted a garden in Paradise.” (*Tirmidhi 969*)

27. Dua of the Angels

إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى التَّمْلَةَ فِي
جُحْرِهَا وَحَتَّى الْحُوْتَ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرَ

Hazrat Abu Umamah al Bahili radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“Allah, His angels, the inhabitants of the heavens and the earth, even
the ant in its hole, and even the fish, invoke blessings upon those who
teach people goodness.”

(Tirmidhi 2685)

Explanation: This Hadith, which is the latter portion of a longer one, shows the superiority of Islamic knowledge and those who teach it. Goodness here refers to Islamic knowledge that leads to salvation in the worldly life and the Hereafter.

When Allah Ta’ala invokes blessings upon His servant it means He sends mercy on him. Invocation of blessings by the angels means Dua and asking for forgiveness. There is no rank higher than the one occupied by a person for whom the angels and all created beings engage in Dua and seek forgiveness.

A Hadith encourages us, “Do not pray for anything but good for yourselves, for the angels say Aameen to whatever you say.” (*Muslim*, 2732)

28. Dua between Athan and Iqaamah

لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ

Hazrat Anas ibn Malik radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“The Dua made between the Athan and the Iqaamah is not rejected.”
(Abu Dawood 521)

Explanation: This Hadith indicates the virtue of making Dua between Athan (the call to Salaah) and Iqaamah (call to gather for Salaah to commence). Whoever is inspired to make Dua at that time, then Allah Ta’ala has in fact willed goodness for him and intended for his Dua to be answered.

It is recommended to make Dua to Allah Ta’ala at that time given the fact that one is considered to be in Salaah as long as he is waiting for Salaah. Salaah is a situation where Dua is answered, because the servant engages in private conversation with his Lord. Therefore, a Muslim is required to make Dua to Allah Ta’ala diligently and consistently at that time.

These are valuable moments which we can utilise for Dua five times a day at the occasions of the Fardh (obligatory) Salaah.

29. Dua on a Friday

يَوْمُ الْجُمُعَةِ ثَنْتَا عَشْرَةَ يُرِيدُ سَاعَةً لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ
وَجَلَّ شَيْئًا إِلَّا أَتَاهُ اللَّهُ عَزَّ وَجَلَّ فَالْتَّمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ

Hazrat Jaabir ibn Abdullah radhiallahu anhuma reports that the Prophet sallallahu alaihi wa sallam said,

“Friday is made of twelve portions of time. No Muslim is found asking Allah the Majestic, the Almighty for anything during one of them except that Allah the Majestic, the Almighty will give it to him. Seek this moment in the last period after the Asr Salaah.”

(Abu Dawood 1048)

Explanation: On Friday there is a moment when, if a Muslim happens to make Dua at that time and ask Allah Ta’ala for something good, He will grant him whatever he is asking for.

The exact period for acceptance of Dua is not known so that we may be motivated to engage in Dua throughout the day seeking it. There are indications that it could be after Asr until sunset on a Friday.

30. Dua at Night

إِنَّ فِي الْلَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ حَيْرًا مِنْ أَمْرٍ
الَّذِيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ

Hazrat Jaabir ibn Abdullah radhiallahu anhuma reports that the Prophet sallallahu alaihi wa sallam said,

“There is an hour at night that no Muslim happens to be asking Allah for any good of this world or the Hereafter in it except that He will give it to him, and this occurs every night.”

(Muslim 757)

Explanation: When a Muslim awakens at night, glorifies Allah Ta’ala, asks for His forgiveness and makes Dua, it is accepted. (*Ibn al Sunni* 762)

We are encouraged to make Dua during any hour of the night to have it coincide with the moment of acceptance.

31. Dua in the Last Portion of the Night

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقِي ثُلُثَ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Hazrat Abu Hurairah radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“Our Lord, Glorified and Exalted, descends every night to the lowest heaven in the last third of the night and asks, “Who makes Dua to Me so that I may answer him? Who asks Me so that I may give him? Who asks Me for forgiveness so that I may forgive him?”

(Bukhari 1145)

Explanation: Allah Ta’ala descending is in a way only known to Him and is not in a way that resembles created things. This can also be figuratively interpreted in one of these possible ways:

1. His mercy, command and angels descend; or
2. It is a metaphor for His gentleness to those making Dua at that time of night and His answering them. (Ibn Hajar, Fath al Bari; Nawawi, Sharh Sahih Muslim)

The last portion of the night is a time to connect personally with Allah Ta’ala and when Duas are readily accepted. One of the qualities which leads people to Paradise is to pray for forgiveness before dawn. Allah Ta’ala says about the people of Paradise, “And in the hours before dawn they used to pray for forgiveness.” (Noble Quran 51:18)

32. Dua on a Wednesday

دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ الْأَحْزَابِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْثُلَاثَاءِ وَيَوْمَ الْأَرْبَعَاءِ فَاسْتُحِبِّ لَهُ يَوْمُ الْأَرْبَعَاءِ بَيْنَ الصَّلَاتَيْنِ الظَّهَرِ وَالْعَصْرِ فَعَرَفَنَا الْبِشْرَ فِي وَجْهِهِ قَالَ جَابِرٌ فَلَمْ يَنْزِلْ بِنِ أَمْرٍ مُهِمٍ إِلَّا تَوَجَّهَتْ تِلْكَ السَّاعَةَ مِنْ ذَلِكَ الْيَوْمِ فَدَعَوْتُ اللَّهَ فَأَعْرَفُ الْإِجَابَةَ وَكَذَلِكَ رَوَاهُ سُفْيَانُ بْنُ حَمْزَةَ عَنْ كَثِيرٍ بْنِ زَيْدٍ إِلَّا أَنَّهُ قَالَ مَسْجِدُ الْفَتْحِ

Hazrat Jaabir ibn Abdullah radhiallahu anhuma reports that,

“The Prophet sallallahu alaihi wa sallam made Dua in Masjid al Ahzaab on a Monday, a Tuesday and a Wednesday. His Dua was accepted on Wednesday between the two Salaahs of Zuhra and Asr and we recognized the look of happiness on his face.” Jaabir said, “Whenever I had a great need, I waited for that moment on that day (Wednesday), made Dua to Allah and would notice my Dua being accepted.” In the report of Kathir ibn Zaid he mentioned Masjid al Fath.

(Shuab al Imaan 3591)

Explanation: Utilising this time between Zuhr and Asr on a Wednesday for Dua was the practice of some of the pious. Imam Qurtubi rahimahullah has mentioned that this is a time when Duas are more readily accepted.

33. Dua at the Time of Rain

ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ
يُلْحِمُ بَعْضُهُمْ بَعْضًا وَفِي زِيَادَةٍ وَوَقْتُ الْمَطَرِ

Hazrat Sahl ibn Sa'ad radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“Two Duas are never rejected or are rarely rejected: Dua made upon
hearing the Athan and during battle when the two armies are engaged
in fighting.” And in another report, “And at the time of rain.”

(Abu Dawood 2540)

Explanation: This Hadith indicates that Dua is readily accepted at the time of the Athan, and at the time of Jihad. The Dua of a person fighting in the path of Allah Ta’ala is readily accepted. The narration includes an additional report that Duas are also accepted at the time of rain. The time of rain is one of divine blessing and mercy from Allah Ta’ala to His servants, and it is a time that Duas are more readily answered.

Due to multiple effects of rain being either a means of disaster or of goodness, it was the practice of the Prophet sallallahu alaihi wa sallam that whenever the wind would blow, which is a natural forecast of rain, he would become worried. He expressed the fear that it could be a punishment and would recite a Dua asking for its goodness and seeking refuge from its harm.

Thereafter, if it rained calmly, he would become relieved to such an extent that he would even go into the rain, open his chest or any part of his body and let the rain fall on his body to take blessing from it. Upon enquiry, the Prophet sallallahu alaihi wa sallam said, “It (the rain) has just recently come from my Lord.” (Muslim 2080)

34. Dua after Fardh Salaah

قِيلَ يَا رَسُولَ اللَّهِ أَئُ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْآخِرُ وَدُبُرُ
الصَّلَوَاتِ الْمَكْتُوبَاتِ

Hazrat Abu Umamah radhiallahu anhu reports,

It was asked, “Oh Prophet of Allah, which Dua is most likely to be heard (accepted)?” He replied, “During the last part of the night, and after the Fardh Salaahs.”

(Tirmidhi 3499)

Explanation: It was the practice reported from the Prophet sallallahu alaihi wa sallam that he would make Dua after Fardh Salaah.

Abu Ayub Ansari radhiallahu anhu narrates, “Never did I perform Salaah behind the Prophet sallallahu alaihi wa sallam except that I would hear from him these words upon the completion of Salaah, “O Allah, forgive my faults and sins and grant me the best of actions and character. None can guide to good actions, nor can anyone cause one to turn away from evil actions except You.” (Mustadrak Haakim)

From this and other Hadith, the virtue and significance of Dua after Salaah is clearly evident.

35. Dua and the Noble Quran

تَعْلَمُوا الْقُرْآنَ وَسَلُوا اللَّهَ بِهِ الْجَنَّةَ قَبْلَ أَنْ يَتَعَلَّمُهُ قَوْمٌ يَسْأَلُونَ بِهِ
 الدُّنْيَا فَإِنَّ الْقُرْآنَ يَتَعَلَّمُهُ ثَلَاثَةٌ رَجُلٌ يُبَاهِي وَرَجُلٌ يَسْتَأْكِلُ بِهِ
 وَرَجُلٌ يَقْرَأُ لِلَّهِ

Hazrat Abu Saeed Khudri radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“Learn the Quran and use it to ask Allah for Paradise before people learn it to ask for the world. The Quran is learnt for three reasons: a man who uses it to boast, a man who uses it for his livelihood, and a man who recites it for Allah.”

(*Shuab al Imaan* 2389)

Explanation: Study the Noble Quran for the sake of Allah Ta’ala and not to earn the things of this world. Making Dua while reading the Noble Quran is encouraged. Ask for Paradise at the verses speaking about Paradise, and seek protection from Hell at the verses speaking about it.

Hazrat Ali radhiallahu anhu said in a couplet, “When you read a verse on punishment, pause and shed some tears. And say, Oh the One who punishes, don’t throw me among those who will be punished.”

It is also recommended to make Dua on completing the full recitation of the Noble Quran. Thabit radhiallahu anhu reports that Anas ibn Malik radhiallahu anhu, when he completed reading the entire Quran Kareem, would gather his children and household and make Dua to Allah Ta’ala for them. (*Sunan al Darimi* 3517) A number of Taabieen followed him in this practice, as mentioned by Mujaahid ibn Jabr rahimahullah.

36. Dua beyond Death

إِذَا مَاتَ ابْنُ آدَمَ إِنْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٍ جَارِيَةٍ
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلِيٍّ صَالِحٍ يَدْعُونَهُ

Hazrat Abu Hurairah radhiallahu anhu reports that the Prophet
sallallahu alaihi wa sallam said,

“When a human being dies, his deeds end except for three: ongoing
charity, knowledge from which benefit is being taken, or a pious child
who prays for him.”

(Muslim 1631)

Explanation: This Hadith teaches us that our deeds do not necessarily end when we die. There are three ways in which our good deeds can continue to benefit us even after death. These are through ongoing charity, beneficial knowledge, and having a pious descendant who prays for us.

Having a pious descendant means having children or grandchildren who live according to Islamic teachings and pray for you even after you have passed away. This will continue to benefit us even after we have died and will help us on the Day of Judgment.

37. Dua for the Deceased

إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوهُ لَهُ الدُّعَاءُ

Hazrat Abu Hurairah radhiallahu anhu reports that the Prophet sallallahu alaihi wa sallam said,

“When you have prayed over your deceased, offer a sincere Dua for him.”

(Abu Dawood 3199)

Explanation: Offering Dua for the deceased after the burial is prescribed because of the Hadith of Uthmaan ibn Affaan radhiallahu anhu who said, “When the Prophet sallallahu alaihi wa sallam finished burying a dead person, he would stand over him and say, “Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now.” (Abu Dawood 3221)

“A dead man in his grave is like a drowning man calling for help. He is waiting for a Dua from a father, a mother, a brother, or a friend to reach him. If it does reach him, then it is more precious to him than the world and what it contains. Allah Ta’ala sends to those who are in the graves blessings like mountains, due to the Dua of those who are on the earth. The gift of the living to the dead is to ask for forgiveness for them.” (Shuab al Imaan 7527)

Bishr bin Mansur rahimahullah says that in the days of plague there was a man who used to frequently attend funeral prayers and would, in the evening, stand by the gates of the cemetery making Dua, “May Allah Ta’ala change the trouble you experience from being lonely into pleasure, have mercy on your being alone, overlook your mistakes and accept your good actions.” He would return home after making this Dua. One day, by chance, he did not make this Dua and returned home. He saw a dream in

which there was a large crowd of people who came to him. He asked them, “Who are you? Why have you come?” They replied that they were the inhabitants of the cemetery. “You have made us used to receiving some gifts every evening from you.” He asked what these gifts were. They responded, “The Dua you make every evening is gifted to us.” The person narrates, “From then I never left out this Dua.” (*Ihya Uloom al Deen*)

The gifts of Dua made by Muslims for the deceased are presented to them in trays of light and covered in silk and it is said that so-and-so person sent this to you. (*Ihya Uloom al Deen*)

38. Dua in Exchange of Favours

مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعْيَدُوهُ وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ وَمَنِ
اسْتَجَارَ بِاللَّهِ فَأَجِرُوهُ وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِرُوهُ فَإِنْ لَمْ
تَجْدُوا فَادْعُوهُ لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ

Hazrat Ibn Umar radhiallahu anhuma reports that the Prophet sallallahu alaihi wa sallam said,

“Whoever seeks refuge in the name of Allah, grant him refuge; whoever asks from you in the name of Allah, give him; whoever seeks protection in the name of Allah, give him protection. If somebody does an act of kindness to you, repay it with a similar act of kindness. If you cannot, then make Dua for him until you think that you have repaid him.”

(Nasai 2567)

Explanation: How does one repay gifts and favours that others have given? Do something similar in return. If this is not possible then make Dua for the person.

One should also recite *Jazakallah khair* (May Allah Ta’ala reward you with the best) for someone who gave you a gift. By doing so, you will exceed the requirements of praising and thanking the one who gave you the gift. (*Targheeb*)

Hazrat Aisha radhiallahu anha said that if you are unable to repay the kind gesture, then publicise the kindness of that individual to others. This is a form of expressing gratitude. Do take the person’s nature into account; some people are not comfortable with their good being known.

39. Dua on the Day of Arafah

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمٍ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالثَّبِيُّونَ مِنْ قَبْلِي
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ

Hazrat Amr bin Shuaib narrates from his father, who narrates from his grandfather that the Prophet sallallahu alaihi wa sallam said,

“The best Dua is the Dua of the Day of Arafah. And the best of what I and the Prophets before me have said is, “None has the right to be worshipped but Allah, Alone, without partner. To Him belongs all that exists, and to Him belongs all praise, and He has power over all things.”

(Tirmidhi 3585)

Explanation: Some Ulama are of the view that this benefit of Dua on the day of Arafah is general and is connected to the day. Thus, all can benefit, not only the Hajis, although those who are in Arafah combine the virtue of the place with the virtue of the time.

It is proven that some of the pious would gather in the Masjids to make Dua and Zikr on the day of Arafah. Hazrat Ibn Abbas radhiallahu anhuma would do this in Basra, Iraq. This indicates that the virtue of the day of Arafah does not apply only to the Hajis.

40. Dua at the Battle of Badr

لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
 الْمُشْرِكِينَ وَهُمْ أَلْفُ وَأَصْحَابُهُ ثَلَاثُ مِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا
 فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَ يَدِيهِ فَجَعَلَ
 يَهْتِفُ بِرَبِّهِ أَلَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي أَلَّهُمَّ آتِ مَا وَعَدْتَنِي أَلَّهُمَّ
 إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعَبِّدُ فِي الْأَرْضِ
 فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَادَ يَدِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ
 عَنْ مَنْكِبِيهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبِيهِ ثُمَّ
 الْتَّزَمَهُ مِنْ وَرَائِهِ وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتِكَ رَبَّكَ فَإِنَّهُ
 سَيِّنِجُزُ لَكَ مَا وَعَدْتَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ {إِذْ تَسْتَغْيِثُونَ رَبَّكُمْ
 فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِيْ مِنَ الْمَلَائِكَةِ مُرْدِفِيْنَ}
 فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ

Hazrat Umar ibn al Khattab radhiallahu anhu reports,

“On the Day of Badr, the Prophet sallallahu alaihi wa sallam looked towards the polytheists who numbered 1000 whilst his companions numbered 319 men. The Prophet sallallahu alaihi wa sallam faced the

Qiblah, stretched out his hands and started calling out to his Lord, “O Allah, grant me what You promised me. O Allah, give me what You promised me. O Allah, if this group of Muslims are destroyed, You will not be worshipped on earth.” He continued calling out to his Lord,

hands stretched out, facing towards the Qiblah, until his cloak dropped from his shoulders. Abu Bakr came to him, took his cloak, placed it back on his shoulders, held him from behind and said, “O Prophet of Allah, you have appealed enough to your Lord. Soon He will grant you what you were promised.” Allah the Majestic, the Almighty then revealed, “Remember when you asked for help from your Lord, and He answered you with a thousand angels following one another.” (Noble Quran, 8:9) Allah then assisted him with the angels.”

(Muslim 1763)

Explanation: Here we see the reliance of the Prophet sallallahu alaihi wa sallam on asking Allah Ta’ala for help at the critical juncture of the Battle of Badr. We see his intensity of focus in making Dua and his earnest plea to Allah Ta’ala.

It is mentioned that the Prophet sallallahu alaihi wa sallam spent the entire night before the Battle of Badr making Dua to Allah Ta’ala for victory and assistance. Dua is worship for a Muslim and is a means of expressing true reliance upon Allah Ta’ala. In all aspects of life, Muslims must make Dua for the best outcome and exert their utmost efforts for the best outcome just as the Prophet sallallahu alaihi wa sallam showed us.

This is the formula the Muslims followed in the battle which led to their ultimate victory. It is also the formula, that if followed, will lead to success in all our affairs.

Imam Nawawi rahimahullah said in *Sharh Muslim*, “This shows that it is Mustahab (good) to face towards the Qiblah when making Dua, and to raise the hands in Dua.”



Life is full of challenges at every turn. One of the most effective tools for overcoming these is to turn frequently to Allah Ta'ala in Dua and asking from Him.

This book is a selection of 40 Hadith on the topic of Dua. These Hadith cover the status of Dua, etiquettes, whose Duas are accepted, and times when Dua is more readily accepted.

The Arabic of the Hadith text is included, together with the narrator and source reference. A short explanation has been added to each narration to enhance the understanding.

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